

177 the possibility of comparison, of observing other forms
262 of behavior which were formerly closed to them, now
stimulates change in Tapirapé culture.

- 177 Numerous other modifications in the Tapirapé way
of life might be reported. In 1953, a few Tapirapé col-
● [454] lected money which they kept as they formerly kept
[434] red parrot feathers in a bamboo container, but they have
only vague ideas of its value. Two men own rifles but
[411] they have little idea of how to keep them in order. Men
[291] wear trousers when they visit the Indian Post, but they
might at any time calmly remove them in the presence
of the missionaries, and women have learned quickly to
put on a wrap-around skirt when Brazilian men approach.
These and a series of other changes might be quickly
noted as having occurred between 1940 and 1953.

- 177 Still, Tapirapé culture has remained remarkably stable
178 in face of the violent disruption of Tapirapé society during
this last decade. Tapirapé culture has been modified
by borrowing and by loss of trait and pattern due to
the reduction of population and the disorganization of
the society. Tapirapé society, with fewer people and new
influences, has now changed more than Tapirapé culture.
Certainly society and culture are intimately related pheno-
mena but the history of the Tapirapé during the last
thirteen years indicates the value of distinguishing between
social change on the one hand and culture change on
the other. For a period the Tapirapé lived as members
of a distinct society, but their culture persisted, and with
this knowledge they have been able to recreate, at least
temporarily, their organized social unit.